THE PACIFIC

A religious and family paper

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THE ALL-ABOUNDING LOVE.

How infinite and sweet Thou everywhere
And all-abounding Love, Thy service is!
Thou liest an ocean round my world of care,
My petty every-day; and fresh and fair,
Pour Thy strong tides through all my crevices,
Until the silence ripples into prayer.

That Thy full glory may abound, increase,
And so Thy likeness shall be formed in me,
I pray. The answer is not rest or peace,
But charges, duties, wants, anxieties,
Till there seems room for everything but Thee,
And never time for anything but these.

And should I fear, but lo! amid the press,
The whirl and hum and pressure of my day,
I hear Thy garment's sweep, Thy seamless dress,
And close beside my work and weariness
Discern Thy gracious form, not far away,
But very near, O Lord, to help and bless.

The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany,
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee.

—SUSAN COOLIDGE.

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CLEAR SHINING AFTER RAIN.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange, as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of our Lord and Savior, Jesus Christ. Two things ought to give you ccurage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of His sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when He breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But toward evening a mighty wind swept away the banks of mist, the body of blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at that time, and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep and slippery rocks, often through blinding storms; but God never loses His hold on us, and if we endure to the end He will yet bring us out into the clear shining after rain.—T. L. Culyer.

DEFINITIONS OF HOME.

A prize was offered sometime ago by the London "Tit-Bits" for the best answer to the question, "What is Home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love sut in."

"Home is the blossom of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our heart's best wishes twine."

"The jewel-casket containing the most precious of all jewels, domestic hapiness."

"A litle hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 27, 1905.

SOME OF THE FRUITS OF THE REVIVALS.

Among the converts in the evangelistic meetings in Portland is a man who came to that city as a professional gambler, with the intent of running a gambling shop during the Exposition. At one of the meetings he signed a card and later, at another meeting, took the platform and made open confession of Christ and of his determination to devote his efforts and means henceforth to his service. Another, a young man, who signed a card one evening became so aroused later that he made confession of having stolen $50 from a former employer, restored the money, and is determined hereafter, with God's help, to keep on the right track. The gospel has not lost its power. As of old, "the word of God is quick and powerful," and the gospel is now as it was in Paul's day, "the power of God unto salvation."

As we glance over the papers from different parts of the world, we see accounts of many remarkable conversions. Among them was one in England in the Christian temperance campaign which the Rev. Dr. Henry, formerly of San Francisco, is carrying on. The account of it in the London Christian is worth repeating. We give it in substance: One night a man who was notorious as a drunkard, gambler, and dog fancier, came out of the theatre, and entered a public-house. He deposited some money upon the counter for a bottle of whiskey; just then he heard the young people singing on the street. Instantly he was deeply convicted of sin, picked up the money, and said to the barman, "I have made a mistake. I don't care for any tonight." Coming out of the public-house he pressed his way into the crowd, where a young man was testifying to the goodness of God and the greatness of his love, and assuring the bystanders that it did not matter how deeply they were in sin, God was able and willing to save them. This seemed to touch the heart of the drunkard and gambler, and he said to a young girl who stood beside him, "Can you point me to some Christian that I can talk with?" This was speedily done, and as he told the worker the story of his life his heart was broken with a sense of sin and he wept like a child. He was asked by the worker to accompany him home, where they would talk and pray the matter over. He said, "No, it is too far." Then an intermediate place was suggested, whereupon the man said, "No, I will not go from this spot the length of my body until I surrender to Christ." Then and there this man, with the Christian worker, bowed upon the stone pavement on the public street-corner, and made the great surrender of his soul to the Lord Jesus as Savior and King. It seems that the chief difficulty in the way of salvation was the fact that he had cheated people, whose dogs he had handled, out of about £12. This money he had spent in drink and gambling and the question was, How would he ever be able to make restitution? but, instantly upon his acceptance of Christ he set to work to make good this claim.

Some remarkable testimonies come from London concerning Dr. Torrey's work in that city. The good seed has fallen into all sorts of hearts and has wrought such transformations as only the gospel can bring about. At one of the meetings Dr. Torrey read the following pathetic letter: "I am writing this note to ask you to please bear me up in prayer. I accepted Christ as my Savior last night. I am a homeless outcast. My wife and little girl have no home, only a friend's sofa-bed—all through my wickedness. I am a young man aged twenty-eight years, one who has held a good position, and it is entirely my own fault that I am so low. I came into the Albert hall out of the rain, and I felt that the sermon was preached right at me, especially when you told us about the outcast. I tried to leave the hall, but I could not rest; so I went to the inquiry room and settled it with God, and where two hours before I was cursing God and mankind, I went away praising him. I am writing this to you so that you can understand the temptation I have to fight against, hustled from one seat to another by the police at night, and looking for work in the daytime, half-starved. I need all God's support and your prayers, but I mean to fight the good fight!"

The Pacific coast has been honored by the selection of one of its preachers to give the Lyman Beecher lectures at Yale next year. The Rev. C. R. Brown, the pastor of the First Congregational church of Oakland has been so chosen, and his theme will be "The Social Message of the Modern Pulpit." It is one of the signs of the times that there is a growing belief that the modern pulpit should have a social message—and one somewhat different from that of the past. Mr. Brown's utterances on social questions in their relation to the church struck a responsive chord at the National Council in Des Moines last year. His address on "The Oppression of a People," given in Oakland last week under the auspices of the district council of carpenters, has elicited much commendation. It pointed out many conditions in modern in-

dustrial life which need to be remedied. They can be remedied only by the application of the principles of Christ. It is for the Christian church, for individual Christians, to apply those principles.

The Pacific Coast in Brief.

California days at the Lewis and Clark's Exposition in Portland will be from July 24th to August 12th.

It is thought that the school census which is being taken now in Los Angeles will indicate a population of nearly 200,000.

The Portland Oregonian announces that a sermon by the Rev. Dr. Hillis of Brooklyn, New York, will appear each week in its Sunday edition.

It is said that Montague, California, and Reno, Nevada, are the two largest cattle-shipping points on the Southern Pacific system outside of Texas.

The evangelistic meetings have stirred Seattle thoroughly. Large crowds have attended the meetings throughout. There was great interest taken also in Tacoma.

The Rev. F. B. Meyer is in Portland this week. Large crowds greeted him in Los Angeles the day of his farewell meeting there after he had spent a few days in San Diego.

Governor Pardee states that there will be no sale of wines in the California building at the Lewis and Clark Exposition in Portland. The requirement is that the products of the State shall be on exhibition there. Wine is one of the products. It will be exhibited, but not sold.

It is reported that the Sunday after the evangelists left Portland, one hundred persons united with the First Presbyterian church of that city, two hundred and twenty-seven with the other Presbyterian churches and one hundred and forty-seven with one of the Baptist churches.

A sufficient number of persons have petitioned for a local option election in Los Angeles, and sometime before July the strength for and against the saloon in our Southern city will be registered. The battle is not against the wholesale trade nor against the serving of liquor at ordinary meals in restaurants. Would that the saloons could be blotted out of the beautiful and progressive city of our South land! We do not believe that it would retard her growth in the least; and it would help along toward that result many other places in the State and stand as a fine object lesson to cities all over the country.

We had a call one day last week from a pastor, who said that he frequently (that is, several times a year) made some mention of The Pacific on his church calendar, commending the paper, and at times suggesting prompt renewal of subscriptions. We were grateful. It is important that in one way and another the paper be kept before the people. It is one of the most valuable agencies in our church work on the coast—one which must be continued in some way. But no one outside the office can have any idea of the difficulties in keeping it up. It is, as we said some time ago, the paper ought to have an endowment. Congregationalism cannot do its work on the coast without The Pacific. Money put into such an endowment would make it possible for the paper to minister more effectively all over the coast and would be put in one of the best places so far as doing good goes.

The Los Angeles board of health has adopted a rule which provides for the labeling of all adulterated fruits, jams and vegetables sold for local consumption. The labels must state what ingredients are used in the adulterations. The new regulation is to be operative after June 1st. This is in accordance with the recent enactment of the California legislature which, however, is more inclusive in that it applies also to such articles as are put up for sale and shipment outside the State. The limitation was made temporarily so as to make it possible for Los Angeles packers to compete with other cities where such rules have not yet been enacted. It is to be hoped that there will be no delay in the effort to make this law speedily operative throughout the State.

We quote from a communication received from one of the secretaries of the Southern branch of the Woman's Board of Missions for the Pacific: "At the annual meeting of the Southern branch, W. B. M. P., in Riverside, on the 14th of this month, it was unanimously voted that a message of appreciation and thanks be sent to you for your kindness and courtesy in allowing the Branch the free use of your columns, which it has enjoyed. The publication of missionaries' letters from time to time, and the distribution of extra copies of The Pacific among our auxiliaries, has proved to be of great use, and for this and other favors, the Branch sends you its heartiest thanks." We quote this with the hope that it may in some way bind more firmly to The Pacific the affections of the members of our churches, not a few of whom do not seem to feel any responsibility as to the paper. There are certain things that the present writer would like to say in the ears of every Congregationalist on the coast. But he can't sit in the office and edit and manage the paper and say them. No assistant can be afforded, and so we presume they will have to go unsaid.

A friend of The Pacific writes as follows: "I have just been reading most of the March and April numbers of The Pacific and have found so much that was helpful to me that I want others to be helped in the same way. I sent most of the February numbers to a lady friend in Ohio. She writes: 'I have enjoyed them so much that I am passing them along to our minister. He knew about the paper, but had never seen a copy of it.' Then comes the request to send the paper for a year to a lady in California and a remittance of two dollars to pay the subscription. Such communications are pleasant. Here is a quotation from one of the kind which we regret to receive, but one which has its balm nevertheless: "I am compelled to ask you to discontinue sending the paper to me, for I cannot afford at present to continue taking it. I am sorry, for I like it, and after reading it I send it East, where it is passed around still further. Later on, I hope to again be a subscriber." With this there was a remittance of the amount due on subscription. How much better than the action of the person who subscribed for the paper three years ago, never paid a cent on subscription, never asked to have the paper discontinued, and last week refused it from the hands of the carrier! This was an Oakland subscriber. Is this honest? We encounter one

of this kind not infrequently. Evidently there is need somewheres of an ethical revival.

"The Pacific Coast Wood and Iron" for April contains mention of the 85th anniversary of Mr. E. C. Williams, one of the long-time members of the First Congregational church of Oakland and a San Francisco business man since 1849. The anniversary was celebrated in this city in March by the redwood manufacturers, who, in their speeches on the happy occasion, alluded to Mr. Williams as a living example for younger men to follow. Mr. Williams, we learn in the journal containing this account, came to San Francisco in the early part of the year 1847 as an officer in Colonel Stevenson's regiment. He was one of the first to go to the gold mines, but in 1849 returned to San Francisco and went into the lumber business with which he has since been identified in one way and another. "Wood and Iron" says concerning him: "He stands today honored and respected by all who know him, and it is enough to say that his word is as good as his bond." Thankful ought we of today to be that the Pacific coast had not a few such pioneers as the one herein named, and that some of them, crowned with many years, stand yet as examples unto the rising generation of what business life should be. Although Mr. Williams has succeeded in business, he is not a man of much wealth; he is simply in comfortable circumstances. But to stand in the business world as he does stand—that would be a success if he hadn't a dollar. And this is what we need to impress on the minds of our young men. This is what they must exemplify if we are to have here an enduring civilization.

The Congregational ministers of San Francisco and vicinity listened to a paper on Monday by the Rev. Dr. J. K. McLean concerning the work of the institutions in California for delinquents, defectives and dependents. Dr. McLean is president of the Board of Charities and Correction, and has, in the discharge of his duties, made a special study of the work. He stated that there were in California, according to the statistics of 1904, 49,873 persons of these three classes, exclusive of the persons confined in city prisons. These were divided as follows: Delinquents in penitentiaries and county jails, 15,655; defectives, in hospitals for the blind, deaf and dumb, insane, etc., 7,840; dependents, 26,378. In the care and maintenance of these there were expended, for the year ending in July, 1904, $2,555,535. Speaking concerning the maintenance of orphans, Dr. McLean said that Minnesota pays for that purpose less than one-tenth of what California pays. There the children are put into permanent homes. This is not only economy, but it is better for the children. Concerning the county hospitals, it was said that many of them were poor affairs. However, those in charge were doing with them the best they could under the circumstances. The presence therein, especially in Northern California, of many pioneers was noted with sadness. One had been for many years a heavy tax-payer; another had long been an assessor; and still another a supervisor, and had directed in the building of the very house in which he is now cared for at the public expense. Concerning the asylums for the insane, it was said that they are in a very creditable condition; that they are unfortunate, however, as to their large buildings; the cottage plan being regarded now as the best. The movement away from the asylum to the hospital idea was commended. More and more must they be regarded not so much as places of confinement for persons so afflicted as places for the study and cure of their cases. Of our prison system, of course, nothing could be said but that it is a blot on the State and a shame to twentieth century civilization. The average jail is unsanitary and dismal to the last degree, and our jails, along with our penitentiaries, are noisome, breeding holes of moral contagion. Reformation, it was said, was not dreamed of in our system. Thousands go out far worse than when they went in. Strange to contemplate, although attention has been called to this condition for more than thirty years, it was only recently that any steps were taken to remedy it. But what has been undertaken is but a drop in the bucket. Not much will be accomplished until we have the reformatory system. Among other things worthy of note in this paper was the statement that the vast body of persons in our prisons are under the age of twenty-five. Surely the state of California needs to bestir itself and inaugurate speedily such a system as will make it possible to turn many of these lives into better channels.

The Religious World.

Dr. Torrey stated recently in London that the best workers he had found in his evangelistic meetings in Great Britain were the men and women who had been converted as children in the meetings which were held by Mr. Moody.

London has a Baptist minister by the name of Walker who is attracting considerable attention. He came recently to Central London from successful pastorates elsewhere. He is quoted as saying: "I think expository preaching is the only kind that will endure. All that I know about sermon-making I owe to Dr. Maclaren. In my opinion, he is the greatest expository preacher now living" The theologians to whom he says he owes the most are Drs. Dale, Denney and Orr.

It is not surprising that Dr. Campbell Morgan was advised by his physician, a few weeks ago, to take upon himself fewer engagements for sermons and addresses. When asked by the doctor whom he consulted what he had been doing since the new year, he had to reply that he had spoken one hundred and two times in addition to his regular work at Westminster chapel. It is said that Dr. Morgan's recreation in London is golf. At Northfield it was tennis.

A sufficient number of presbyteries have voted affirmatively in both the Cumberland Presbyterian church and the Presbyterian church in the United States of America to insure the union of the two bodies.It is to be hoped that when this union is consummated it will be the forerunner of others yet to be until much of the scandal of a divided Christendom will be removed and the church of Christ placed where it can better do the work to which it has been called. There is considerable unity in spirit today. The difficulty is that it is greatly hindered in its manifestation by the conditions built up in the past. And these conditions will remain largely unchanged while our many divisions continue.

The New York Observer has long stood as one of the great religious papers of the country. It is, perhaps, as to denomination more Presbyterian than

anything else, but it is such in its scope as to make it a valuable paper in any home. In a recent issue we find the following concerning one of New England's noted preachers : "The Rev. John L. Withrow, D.D., the beloved and honored pastor of the historic Park Street church, in Boston, though having charge of a very important Congregational parish, is a Presbyterian, and maintains a warm interest in Presbyterianism. Indeed, it is difficult to say whether Dr. Withrow has had a more distinguished career as a Presbyterian or a Congregationalist, since in both connections he has for years been conspicuously useful and successful. Dr. Withrow preaches a gospel that is a gospel, while thoroughly alert and sympathetic with the freshest movements of thought or of social service that are good and promising. It was at Park Street church, with the hearty co-operation and goodwill of Dr. Withrow, that the largely attended noon 'Dawson meetings' were recently held. Dr. Withrow is a prominent member of the Presbyterian Ministers' Meeting, in Boston, and feels quite at home in that pleasant circle. It was said of olden time, 'Thy wise men, O Tyrus, were thy pilots!' Dr. Withrow is one of the wisest pilots of the Bostonian Tyre, who, amid all the cross currents and running tideways of thought and speculation still holds, as he has held for years, his helm true."

ANNUAL MEETING OF THE SANTA CLARA ASSOCIATION.

The annual meeting of the Santa Clara Association was held at Saratoga Tuesday and Wednesday of last week. It was the privilege of the present writer—the editor of The Pacific—to attend the sessions on Wednesday. A more helpful association we have never had the pleasure of attending. The Wednesday morning session began with an address by Hon. David C. Bell on "Young Men;" the general subject being "Agencies for the Exercise of the Church's Power." Mr. Bell believes that at the bottom of the heart of every young man there is a hunger for God and for things spiritual. Largely his talk was a leaf from the life experience of a busy man who about thirty-five years ago took charge of a class of young men and who in all the years since then had given himself unreservedly to that class. During those years about 4,000 young men have passed through the class, and their lives have been shaped therein. No success or gain in the business world, it was said, would compare with the joy that had come into that teacher's life in and through this work. A few who heard this address knew that the speaker was the teacher, and that that which he gave as to the methods for reaching and winning young men was from a successful experience in Minneapolis. Later a gentleman who has for several years been a resident of Saratoga arose and said that he as a young man had been a member of that Sunday-school class and that he counted it one of the rare privileges of his life.

The Sunday-school as one of the agencies for the exercise of the church's power was considered by Mr. J. B. Tuthill, the superintendent of the school of the First church of San Jose. Mr. Tuthill held up the Sunday-school as one of the finest fields for Christian service; and the time has come when the best intellect and power are turned toward the Sunday-school. The Sunday-school, it was said, should not be regarded as the nursery of the church; it is the church studying the Bible.

The Rev. W. T. Patchell considered the Christian Endeavor Society as another agency for the exercise of the church's power. The church, he said, is the inclusive thing, and the Christian Endeavor Society is the church at work in and through the young. There were found in this work of the young people a vigor and a winsomeness which flashed a light down into the depths of many a soul and they reached out after God.

The Rev. H. A. Shearer read a paper which treated of the press as an agency for the exercise of the church's power, in which was impressed the high value of the religious paper. A few words from the editor of The Pacific resulted later in the addition of some new names to the subscription list of the paper, which evidently has many friends in the Santa Clara Association.

In a paper on missionary work Mrs. R. B. Cherington showed that without the vitalizing power of Christianity our civilization would be a detriment to pagan lands.

The Rev. C. C. Kirtland, in considering the Word of God as an Element of Power spoke of the Bible as the Sequoia grove of revelation, and showed that only as men and women keep in close touch with Christ can they hear the word of God.

Prof. F. J. Smith of the schools of Campbell spoke concerning the individual life as an element of power. The church spire may point toward heaven, said Prof. Smith, but it is only when the lives of the individual members are filled with the Spirit that the church is a power in the community. The individual is the channel through which God acts; and a man's religion should be in him and on him and through him everywhere and always. In a vivid little story Mr. Smith showed that what a man would be if unrestrained he actually is. And at one point came the searching question, "The individual's we now are—are these the individuals we wish to be on through the years of eternity?"

The concluding address on Wednesday afternoon was by Dr. Baldwin. It was on Prayer. The man who lays hold of no Power above him, said Dr. Baldwin, is but a fragment in the world, and without enduring influence. Prayer is one of the great elements of power. But to say a prayer is not to pray, necessarily. The Master did not teach men to say prayers; he taught them to pray. A man must live aright to pray aright. We shall not have prayer as an element of power until there are thought and life back of it.

The service on Wednesday evening was devoted to home and foreign missions. Superintendent Harrison was present and gave an impressive talk and the Rev. E. S. Williams spoke on the foreign interests.

The session on Tuesday afternoon, which the writer of this report was not permitted to attend, had for special topic the Holy Spirit as the source of Power. The Rev. O. W. Lucas treated it as to Pentecostal times and the Rev. W. Windsor as to modern times. Mrs. E. R. Wagner of San Jose, who was for several years in foreign missionary work, spoke concerning the workings of the Spirit among the Chinese. The annual sermon was given Tuesday evening by the Rev. Geo. E. Atkinson.

One of the impressive periods of the meeting on Wednesday was when transfer was voted the Rev. J. R. Knodell to the Northwestern Association in Washington. The Rev. E. S. Williams spoke of his helpfulness in the Association and that he had never heard from Finney or Moody or Campbell Morgan words more inspired than those from Mr. Knodell when at

the meeting last year he had set forth what an evangelist should be. Mr. Patchell, who was acting moderator, was asked to lead in prayer for God's blessing on this brother gone from us to another state, and most tenderly did he voice the desires of all for blessing on him, whom God for many years had used for our blessing here in California.

Mr. Norris, a Pacific Seminary student, one greatly beloved in the church at San Jose, appeared before a committee and was approbated to preach.

The Rev. Dr. Baldwin and Mr. G. W. Dickie were nominated as corporate members of the American Board of Commissioners for Foreign Missions. Redwood was chosen as the place for the meeting next year, with Dr. Baldwin as preacher and Mr. Cherington as alternate. The Rev. Geo. E. Atkinson of Campbell was elected moderator and Mr. J. B. Tuthill of San Jose assistant.

AN ANSWER TO PRAYER.

M. E.

In January, 1883, Mr. A. T. Burnell and wife resigned their positions as teacher and wife on the Skokomish Indian Reservation, and went to Steilacoom, where he became principal of an academy. The Steamer Gem, then owned by Messrs. H. and L. of Union City had promised to take them and their things around by water, about a hundred and fifty miles. The steamer was to come on Saturday evening, load up, and be ready to leave on Monday morning at three o'clock, so that he could be ready to begin teaching on Wednesday, as he had agreed to do. She failed to come on Saturday, as she had promised, but was ready to come on Sunday and load up. Mr. B. was, however, very firm on this point, and would not allow the loading of his goods on that day. So she went to Seattle without them.

It was a great disappointment to Mr. B., and proved to be a damage to him of fifty or seventy-five dollars. There was nothing for Mr. B. and wife but to ride to Olympia, horseback, thirty miles, the next day, and then go by steamer to Steilacoom. They did so, but it proved to be about the coldest day in the year, and Mrs. B. was so chilled through that she did not get thoroughly warm until the next day.

Their things were left in my charge, and the Gem promised to take them on another trip. I was afraid that they would try again to get them on Sunday, for it was a common practice for the steamer to come to Union City on Saturday, go to Clifton, fourteen miles further, on Sunday, to a large logging-camp, unload, return to Union City, and lay by on Monday. Whether it was true or not, yet men at Clifton told me that they believed that it was done on purpose, so as to get the men in the camp to help them unload on that day, when they were not at work in the woods. One man, a Christian, had left on that account, and others, not Christians, had said they would do so if it was continued, as they would not stand it to work seven days in the week constantly. When I learned this, as I was at Clifton, I came home and told my wife that I believed this Sunday business would come to an end before a great while, though I had no idea that it would be as soon as it was or in the way it proved to be. But when the owners, who knew so much better, one of whom had been a member of a church in New England, seemed to plan to run the steamer so plainly in the teeth of God's commands, I felt that God would take care of his interests.

Still I worried considerably for fear that I would be called on to ship the goods on another Sunday. I prayed over it earnestly, for I not only did not wish to work or attend to business on that day, but I also knew that if I should deliver the goods that much would be said about my inconsistency, as I had preached and talked against Sunday business for years. I also went to Union City and talked with Mr. L. about it. He almost promised me that I should not be troubled on Sunday, but I saw even in his promises a slight loophole, which he left, so that I did not feel sure. Besides, I knew that the captain sometimes did things without the owners' knowledge or consent. This was on Thursday. After praying earnestly about it, the assurance came on Friday, "You will not be troubled." Still on Saturday my poor human nature worried a little, and again I prayed. Then the whisper came, What are you praying here for about that? Were you not assured that you would not be troubled about that? On Sunday I went through with the regular services, and looked out occasionally over the water, but daylight passed away and no steamer came. Just at night I heard that the steamer had been burned to the water's edge a few days before, about seventy-five miles distant, while enroute for Union City, and then sunk. I was not troubled about loading her on Sunday. I did not pray that she might be burned, and had not the slightest idea that the Sunday business would come to an end in that way, but I did pray that I might not be troubled about work on Sunday, and the assurance came, before I knew that the steamer was burned, that my prayer was answered.

I have not always had prayers answered in this way, nor even assurance before that they would be, but there have been a few, enough to make me thoroughly believe in God as the hearer and answerer of prayer. Sometimes, too, it has been with me as it was with Paul, when he prayed for the removal of the thorn in the flesh. If the thorn were not removed, grace sufficient to bear the disappointment has been given.

Twana, Wash.

EVANGELISM.

W. W. LOVEJOY.

Evangelism as a science has as yet no distinctive recognition in any university. There is no endowed chair for its study. As a science it would have a place of its own, though touching elbows with history, philosophy, ethics, psychology, and sociology. That place might be found under what used to be called anthropology, the study of man, body and soul.

The publishing of the good news is an essential trait and endowment of the race, appearing, in its purity, in human nature at its best, in the noblest examplars of mankind, in Moses, in Socrates, in a Wesley, a Moody. Always present, and always working, for the most part in the retired ways of domestic and social life, in mothers, from friend to friend, it now and again rises to some signal and dramatic exhibition of its presence, that is often local, but may be world-wide, and which we name a revival, a living again. In this sense there is no passing of the revival.

This is its quality, a bringing man back to his true self and life, to the realities, to the eternal and basal things of the soul, from which he can not escape, since they are himself. And so it is called good news, gospel, or goodspell. The dictionary defines "spell" as the relief of one person by another in any piece of

work; and goodspell must be relief in the important work of living right.

It is a wonderful thing in its origin, as physical science and biology mark its first faint beginnings on the levels of life below man; and still more wonderful as it rises in man, through love of offspring and caretaking for their future, to deepest concern for the life of the soul in moral and spiritual relations. The "sympathetic motive" becomes the remedial power resident in humanity, and finally is seen as the redemptive passion, which transfigures humanity. That man should begin to care for his fellow at all scientists regard as a surprising thing. Altruism to them is the emergence of the unforeseen. But there it is, an integral part of humanity's outfit, and the evangelistic impulse one of its highest expressions. Like the stream that clears and purifies itself as it flows, the current of human life ever anew proves its capacity to receive and transmit the healing power of the divine spirit.

The spirit of evangelism, on the larger or the smaller scale, shows invariable phenomena, as a "science" should; it also is within the reign of law. Its marks are such as these: Intercessory prayer; self-consecration, even to the giving of life; love as weakness, defeat, apparent failure, as it strips itself of power and makes itself of no reputation, is "crucified in weakness." Yet, if this remedial power belongs to human nature, it will take on varying forms of its fundamental elements, as it appears in particular circumstances.

A widowed mother has trouble with a wayward son. The scene of the story is laid in England. Twice he is sent back from expensive private schools as helplessly incorrigible. He himself has begun to despair, and at this last return he meets the family at the evening meal. His two older sisters frown in silence. The mother has anticipated his wants and his appetite with unchanged devotion. He leaves the family circle early for bed and sleep. About midnight he becomes aware of his mother's presence at his bedside, in her nightdress, in an agony of prayer. She cannot sleep till the God who gave him to her gives him back restored to his right mind, saved. She lingers long. He feigns sleep. He hears the whisper of her pleadings that he, her boy, who had never known a father's care, may receive counsel and guidance of the Father in heaven. The story tells us the boy began a new life with the new day. Here was love's weakness, love's intercession, love's giving of itself at any expense for the redemption of another.

In more artistic form perhaps we see the same passion to redeem in Browning's "Saul," and the method is there well outlined that may precede the intercessory prayer and the consecration. And "the weakness in strength," which is the mark of love, discovers to David the secret of the Incarnation, of the Christ that is to be. It is no anachronism; that which is universal knows no limitation of time.

We see it in highest dramatic form in Exodus 32, the story of the golden calf. Moses is on the mount, before the devouring fire of God's holiness, receiving the commandments that shall teach the people the law of their life. Meanwhile Aaron and the people make the calf, and try to find their life in sense-worship. Moses comes down and sees their "looseness" and their disgrace. What contrasts are here brought together! The terrible "consecration" follows. Moses again climbs the mount and pleads with God: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book." Do you know a typographical sign anywhere that means more than this dash in our printed Bibles after the word "sin"? The fate of a nation, of the world, trembles there, as in the poise of the balance before it falls to one side or the other. What groans, what despair, what weakness of love, what self-consecration, that little straight line stands for! And Paul was like Moses (Rom. 9:3); and Socrates, 400 years earlier, as the Greeks themselves saw; and Dante, suffering in exile for his Florentines, to whom he preaches in his Comedy, as he call its, because the issue is not tragic, but redemptive; and Savonarola, the patriot-priest, who quenched the fires of lust and crime born of the Renaissance with his own blood. Time would fail one to list off the names of these evangelists, of whom the world was not worthy, that history and literature present to us. It is the record of one of the great inherent passions in humanity, perhaps the most fundamental one.

But if this remedial power, this redemptive passion, which we call evangelism in ecclesiastical circles, be thus of the substance of human nature, then to human nature and its story must we go to learn the laws underlying its phenomena of intercession and self-consecration. Human nature is the fountain-head of all revelation, and Jesus is its summation. An induction of its manifestations in history, gives us, we think, this fact: A true evangelism is a lifting up before men of human nature in its glorious ideal, and this ideal a self-sacrifice for others. "No man that hath a blemish shall come nigh to offer the offering made by fire; he shall not come nigh to offer the bread of his God." So it was of old, and the victim offered must, too, be without blemish, for that was God's food. And since Jesus' day, offerer and victim are united, and both are but one, and both without blemish. It is a dreadful thing to desecrate our own nature, our bodies, our minds. In Malachi they said the table of the Lord is polluted and they offered polluted bread on his altar. It is sacrilege, too, to malign our common nature in humanity. No belittling of man, no preaching sin as if that were all or chiefest, but the proclamation of man in the divine image, heir of the Father, co-worker with him in all human activities in the eternal purpose of redemption is the gospel. Man may be now a prodigal, trying to "enjoy the Father's goods away from the Father's presence," but his place is at home, the capable inheritor of all the Father has.

Original sin and human inability can be so preached as to be a doctrine of demons, giving the last word that sends the despairing soul back to its chains and its prison-house of eternal despair. It is possible so to preach them that they may be commanding voices of steadying hope.

The Jesuits were nearer the right than the Jansenists in the Port Royal controversies. If the human will is powerless for virtue, man is a puppet of fate, human history a nightmare, and our preaching worse than vain. It is truer to say:

> "So nigh to grandeur is our dust
> So near is God to man,
> When (Jesus) whispers low, 'Thou must,'
> The (man) replies, 'I can.'"

The poet will pardon me for varying his language. His copyright has lapsed some years ago.

Evangelism is a vital phenomenon, a form of life, a spirit of measureless but sober optimism. It is desperately in earnest; it takes the whole world in its embrace, as seen in our missionary enterprises, which, most of all, bear the stamp of a true Christianity. It

seeks out the worst and the lowest; it puts forth its best strength for those as the wealth of God most in danger of loss. As it energizes, it comes ever to a crisis of inadequacy; often falls in the breach, but far up the heights it hears the shouts of victory. Moses "failed"; he never entered Canaan. Jesus said in prophecy, in the true spirit of Israel, the martyr nation, "I have labored in vain, I have spent my strength for nought and vanity." But all such failure is "a triumph's evidence for the fulness of the days." Prayer, self-consecration, defeat, success,—this may sum up the history of the race, as led by Jesus; its call, its work, its destiny in him.

We may not pursue this subject farther at this time. But if our premiss is well taken, certain things follow: The evangelist, like all else, is evolved and changes with the generations. In method and message he voices, while in substance he is always one possessed by a passion for his fellows, and is of the noble line that count not their lives dear unto themselves. One may be able to trace his descent, as Moody and Mills reappear in present-day revivalists, but the true evangelist's equipment is more than tradition, and his message is to be reinforced from all that constitutes the life of the world, if it be not common or unclean. Literature, as in Dr. Dawson's case, music, as in popular and classical music; art, whatever is an expression of the life of the soul in past or present, may become in the experience of the preacher, like the materials of the poet, fused into a richly fed flame that shall illumine life; as the sunbeam that broke in on the knights about to go in quest of the Holy Grail. "Anon," the story runs in Sir Thos. Mallory, "they heard cracking and crying of thunder that them thought the place was all to drive. In the midst of the blase entered a sunbeam, more clearer by seven times than they ever saw; and all they were alighted of the grace of the Holy Ghost; then began they to see other things, and either (each) saw other by their seeing fairer than ever they saw day."

The evangelist that is to be will be a religious genius of the first order. He will be emotional, but with emotion weighted with thought and inevitable. He who does not burn does not kindle, runs the proverb. "My heart was hot within me . . . then spake I with my tongue." He will preach no dogma, nor use party phrases, for his faith will be small in formulas, but he will know the human heart and be able to set forth with a master passion as a master artist its throes, as it breaks the chrysalis, the golden sheath of Sense and Self and escapes into the larger life in which is liberty, and self-control, and highest achievement,—the life of Jesus, the Forerunner, the Christ,—the life of God.

Acorns From Three Oaks.

ALOHA.

An Easter Breakfast.

We were approaching that time in life which comes to every minister of Christ when increasing years and fluctuating health made us question if infirmities were not too many for the regular, arduous pastorate. Although we were in the city of the angels, we had not yet touched angelic hospitality. Cold Minnesota seemed warm. Warm Los Angeles seemed cold—only seemed so. We were facing a campaign for the Fairchild professorship in a city far away from alma mater. Agencies are cold works after pastorates, and only the fact that this Oberlin work was a labor of love, not pay, kept traces of pastoral joy in our hearts. The inside man can not live on roses, poppies, and orange blossoms. Hotel tables and boarding-house are not homes. Ever been there, friends? At this juncture one of the angels flew into our apartments with an invitation to an Easter breakfast Good-by, loneliness! Hail, fellowship! I know an elect lady who can tell the menu of that breakfast—name the roses and count every soul there. Not all are counted on the earth now. They wait immortal Easter. They shall taste resurrection. Easter has had new richness since that morning. Fellowship's greetings and hand-clasps, the bread of fellowship, the Easter song, the joyful worship in a hospitable family,—these are recollections that eternity will not fade out. Our hostess joined the Oberlin family and became at once a subscriber to the fund. In modest way that breakfast has been imitated, and will be until the Easter morning of Paradise.

Do you know a tempted boy away from home? Some young girl tearful as she faces her first efforts at bread-winning? An overburdened matron who can not get away from domestic toil on a week day? A man overweighted? Try an Easter breakfast for them and go songfully from your blessed board to the house of God to hear about the resurrection, which is the promise of God that all things shall be made right for and by his glorious Son.—[Note by the Editor: Aloha's acorns came too late for use last week. But this breakfast suggestions will do for another year. But it need not wait so long to be put into practice. A breakfast or dinner on some other day commemorated by church or nation might answer as well.]

Pictorial Evangelism.

Rev. W. J. Speers has spent eight days with the church of Saratoga, to their joy and profit. Invited by the Congregational Church, he has so commended himself to the community that the pastors and people of the other churches have cordially come in.

As a stereopticon artist, Brother Speer is a success. Not every picture is perfect, but the most are beautiful and wonderful. It is a liberal education in travel and in art to see Mr. Speer's collection. If some pictures of the Savior's face are not edifying, art is to be blamed, not the stereopticon artist. When his audience is crowded, alert, aroused by inspring pictures, Brother Speer follows with a short, warm, winsome sermon. There are no accessories of Bible-readings, special prayer-meetings, altar exercises, anxious seats. Good music, good fellowship, appeals to manhood, to patriotism, to the sense of right; sound, sweet, evangelical preaching are our brother's methods.

His enjoyment of horses, dogs, friends, life, his hearty bonhomme, are factors of his power. He has a sacred right to his individuality, which his divine Master has not invaded, but sanctified and glorified. Saratoga would quickly fill a house for him any evening he was advertised. He does not count converts. That is left to pastors. As he says, he "is willing to be lost sight of, like the clay on the blind man's eyes, if only those whom he preaches to come to see." The last evening he preached he asked Christians and those who would be Christians to take him by the hand. It was exciting, but it was wholesome, and gave gladness on earth and in heaven.

A young man went with me to greet the evangelist. Last evening, a week later, he told me, with

glowing face, that that was his first step as a Christian. Brother Bell will find him a willing learner in his Bible class. If this were all the fruit of Brother Speer's visit, we would be repaid. But, as the Moody and Sankey hymn sings, "There's always more to follow those who follow the King."

SOUTHERN BRANCH, WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Riverside Meetings.

What glorious weather and delightful entertainment at Riverside, April 13, 14, when the delegates from the churches met to plan the work for the new year, compare notes, and "report progress" for the past twelve months!

The evening session gave account both of home and foreign work, the addresses being by Mrs. Wm. E. Eckles, of Etna Mills, on "Uncivilized California," while Miss Mary Porter told us of "The Native Chinese of North China since the Boxer Uprising." If true that people are not "civilized until Christianized," there is much of California which lacks civilization, since in our great coast city those who were qualified to speak say that never in the Orient had they seen evidences of such shameless vice, this condition being helped by the colonies of Italians, Indians, Chinese, and other unchristianized peoples in our midst.

"Going up to the Mount Shasta district, our field of labor, there were no palms, nor orange groves, nor roses, nor dust, nor any of the things which we consider distinctly Californian," said Mrs. Eckles "The character of a State depends much upon the first settlers, and if a man goes to open up the country for the benefit of his pocketbook, and doesn't care a snap of his pud-gay fingers for any one else, so his purse is kept well filled, it doesn't promise well for the church which will come into that district.

"I wish you could feel the responsibility of the giving to the people spiritual food where there is no craving for, nor comprehension of the need of it. How can there be prayer-meeting when there is but one person (a deaf old German woman) besides the pastor and his wife who will lead in prayer? How like nonsense it all must seem to men who go to their business on Sunday the same as any day, while the Sunday-school teachers go to Sunday picnics and the young deacon takes this first day to ride over and inspect the woodlands before attending church. It is easy to see how this made the Christian Endeavor members wish that they were able to take no part but to announce a hymn or read a verse.

"The minister got near to the men by playing checkers with the deacon and visiting with the old gentlemen, while the minister's wife worked with the women and children. At the afternoon service he attended to such little extras as sweeping floors, building fires, etc., and she played and led the singing, after which he would take the collection and preach. As to the congregation it was the sort which made Dr. Harper say "he observed the Aarons and Hurrs upholding the preacher's hands, but principally "hers."

Mr. Peter Billhorn sang one of his own compositions.

Miss Mary Porter, she of the long experience in China, and whose faithful service has endeared her to all, said, in part: "When in reading church history the record often stops, leaving us in doubt as to what became of the church, and so we were eager to know how this young church founded in 1886, so recently brought into the light would meet the crisis. Among the remarkable things was the courage of the weak and the weakness of those whom we had supposed strong. It was such a time of anxiety that two of our best women would not come near us, yet when the Boxers were upon us, their courage revived, and they came and insisted that we go to their homes and they would protect us, thus risking not only their own, but the lives of their families also. The experience has been one of peculiar testing, in that the persecuted church was so helped by the armies of Christendom that it was placed in a position where it was possible and might be a temptation to retaliate and oppress in return. How many men and women in this country would make absolutely truthful returns as to property destroyed? How many could avoid any feeling of revenge for death of loved ones, perhaps father or wife or children? There were those who rejoiced in the opportunity to overestimate, but there was a larger proportion than we had thought who had no hatred. One pastor saw wife, aged mother, and children all but one mute little one, cut down before his eyes. The Chinese' regard for the parent makes the murderer of a mother worthy of instant death; so it was not so surprising that this man allowed the authorities to think that the missionaries approved of the death of those who had so cruelly robbed him. But the native church felt he should be suspended from active service, and the missionaries dismissed him, since private revenge was wholly incompatible with the teaching of the Master. He accepted the decision quietly, and engaged in teaching, where he received much more salary. He made full and complete confession, and after two years was reinstated, and has again gone into the work, relinquishing his larger salary to do so."

Her early experiences were, some of them, at this remote day humorous, even to her who experienced them when they had no power to cause a smile. When she tried to teach her heathen washwoman to give up the little bowl of cold water for a big tub of hot water and then boil the clothes, these requirements made the woman shake her head, refusing to do "such foolish things." Then to be asked to change one's underclothes every week, "when they were clean," and to wear a garment to sleep in "while every one knew it was natural to wrap a comfort around one and so sleep"! Of the graduating class, four young ladies came to Miss Porter, asking that instead of a valedictory, which would single out one as particularly competent, the four should take parts equally important. "We were greatly pleased to have eliminated this, shall I call it Chinese or human quality, of seeking the best for self."

The union of the different denominations for avoiding the needless multiplication of schools was explained, the result being that nine were able to go into the field as evangelists. "It seems like a dream," exclaimed Miss Porter, "that the empress has given $7,000, through the London Society, for the medical work in China."

Miss Richards, the president of the Board of the Pacific, graciously brought us greetings from the mother organization, and made a plea for the much-needed kindergarten in China. Shares of stock are to be issued at $5.00 a share. Let every auxiliary rally and help by taking one or more, for which a certificate will be sent.

Our new secretary, Mrs. Koethen of Riverside, presented her first report most acceptably. Mrs Hughes, our faithful treasurer, told us that, while the year's re-

ceipts amounted to a little more than "our aim," so much was "designated" for certain persons or things that we almost failed of having enough to pay regular missionaries' salaries, etc.

The children's and young people's work, reported by Miss Atwater and Miss Barrett, had an undertone of disappointment, because only sixteen Sunday-schools, five Junior societies, and seven young ladies' societies had reported any contribution to the foreign work, over fifty Sunday-schools and societies of Christian Endeavor reporting nothing. If the Sunday-school superintendents and Christian Endeavor presidents had this brought to their attention, would next year's report not be better?

Our hearts were warmed and made more conscious of the one thing needful, the Presence, through the devotional period, conducted by Mrs. Keese.

Mrs. H. W. Mills gave us her last splendid report. Many duties cause her to resign from the office which she has filled so successfully. Mrs. Rennick, the newly-chosen secretary, presented a bird's-eye view of our missions in India and Japan. We were carried by her enthusiastic report onto the steamer, where she found "people, even church members, criticizing the missionaries because some of them had good houses and kept servants." It made us want to have them know that, as a matter of comparison, the houses were simply comfortable, and that the time of missionaries is too valuable to spend in sweeping and dishwashing. She visited Miss Denton, from whose school of the 120 graduates not one had gone out without being a Christian. Also she saw our Miss Rice, "whose eyes were never brighter, and whose cheeks were never rosier; and while she had been there but sixteen months, she is able to do splendid work."

Micronesia was represented by Mrs. Pease; Spain, Mrs. Colcord; Africa, Mrs. Day. Mrs. Brainerd, in her bright way, gave us a glimpse of her attendance at the American Board meeting. Dr. Tenny "overawed by the presence of so many ladies," urged us to stir up the men of our churches on the subpect of sending the gospel.

The entire session was a joyous one, being the fifteenth annual meeting and the tenth year of faithful service from our beloved president, Mrs. J. H. Williams, of Redlands, who was unanimously chosen to lead the work for the ensuing year. Great appreciation was expressed for the space given our work in the Pacific, and a hearty vote of thanks to the editor, Mr. Ferrier.

E. P. B.

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

On April 13, the Woman's Home Missionary Union of Southern California held its annual meeting at the Congregational church in Riverside. To the members of the Union that church has come to be considered a "Mecca," as there the organization was founded in 1888 and there its tenth anniversary was celebrated.

To those who have been connected with the society from the beginning, it was encouraging to note the progress which has been made in intelligent, consecrated interest in Home Missions among the women of our churches during seventeen years.

The morning session was largely given to reports of the past year's work. From the different standpoints of the various superintendents, the district vice-presidents, the secretary and treasurer, there seemed to be seen but few causes for discouragement, while there were abundant reasons for joyful hopefulness in pressing forward to take up the duties of the future. From the secretary's report a brief extract is given: "One encouraging feature of the accounts which have been sent to me I must not fail to make mention of. You are all familiar with our chronic difficulty, the uninterested church members, the members who seem, as someone has said, over-familiar with the 23d Psalm and are ever praying, "Lord, make me to lie down." This discouragement is of course still with us, but it is decidedly less prominent in the reports this year than usual."

The number of our auxiliaries has not materially changed.

We are represented in 47 churches and have contributing organizations other than our regular women's societies, sufficient to make one complete list of auxiliaries number 84. A few have been obliged to discontinue. One new society has reported, Plymouth of Long Beach. Three old friends have returned, Norwalk, Sierra Madre and Bloomington. Fullerton has begun work with the children."

When the treasurer's report had been read and it was known that the summary of receipts was $3,245.30, a gain of $144.66 from the previous year, a feeling of relief and thankfulness prevailed.

It was good to know that we had not fallen behind in our offerings in this time of special need. We were glad to know, too, that there had been a gain of $441 in our gifts to the C. H. M. S. The remembrance of this fact was a solace to our conscience during Secretary Marlu's address in the afternoon when he stated that because of the falling off in the contributions from our own churches the appropriations from the East had been much diminished and that the work during the coming year would be greatly crippled.

A paper prepared by Mrs. Emma Cash expressed for the members of the Union their loving, grateful appreciation of the work of Mrs. James L. Ford, who was called from the scenes of earth a few months since.

It was a privilege to welcome Mrs. C. L. Goodell of Boston and to listen to her interpretation of God's word and to her message of courage and good cheer.

Mrs. Bradley's story of one day's ministrations to the poor and needy in the vicinity of Bethlehem Church, as always, was interesting and stimulating.

The evening address of Mrs. W. E. Echles, in which she gave her experience as a home missionary's wife in a secluded parish in our own State, was much appreciated.

Altogether, this annual meeting was an occasion when those present could fervently say: "It is good to be here."

The old board of officers was elected, except that Mrs. E. C. Norton, of Claremont, was chosen treasurer in place of Mrs. Thos. Barnes, as a change. A vote of thanks was tendered Mrs. Barnes for her efficient services in Claremont.

A HELPFUL SERMON.

Having secured the publication of Rev. C. R. Brown's recent helpful sermon, "The Hard Places in Life," I have a limited number of copies for distribution. To any one sending their address and ten cents in postage, which is the exact cost of printing, I will mail the sermon, with the simple condition that after reading it be handed to some young man or woman, —and thus the distribution go on.

F. N. Greeley,
180 Perry Street, Oakland.

Church News.

California.

San Francisco, Third.—Two persons united with the Third church last Sunday.

Oakland Pilgrim.—Eleven persons united with this church last Sunday on confession of their faith.

Oakland, Plymouth.—The new building is well under way. The corner stone was laid last Sunday.

Alameda.—At the Easter communion service, 48 persons were welcomed into fellowship, 30 on confession.

Lockeford.—There were two additions to the church at the Easter service, upon confession of faith and baptism.

Oakland, Fourth.—This church welcomed 16 persons to fellowship on confession and four by letter at its Easter communion.

San Francisco, Plymouth.—Passion week services in this church were much more largely attended than for many years.

Lodi.—The missionary offering at the Easter morning service amounted to fifty-five dollars, more than half of which goes, by request of the givers, to California Home Missions.

Oakland, First.—There were 75 additions to the membership at a communion service which was held on Easter Sunday in the afternoon. Many of these were from the Sunday-school.

San Francisco, Fourth.—Eight children were baptized Easter morning. On Friday, April 28th, an illustrated lecture will be given at eight o'clock on "Indians." All are invited to come—with an offering.

San Francisco Bethany.—The service last Sunday was conducted by Dr. Pond, who returned during the week from a successful trip among the Chinese and Japanese missions. Five persons united with the church, four on confession.

Berkeley, First.—The church voted last week in favor of a proposition for an enlargement of the house of worship, to cost about $12,000. The conditions demand it, the church having had large growth in membership during the last year.

Los Angeles.—With the First church, Los Angeles, Easter was a day of overflow. At the morning service a large number were turned away. The sermon, by the pastor, the music and the decorations were each of a high order. At the twilight communion the spacious auditorium and gallery were crowded; it was an occasion of crowning interest. Fifty-eight were received to membership.

Pasadena, First.—The new organ built for the church was used for the first time at the beautiful Easter service. The Sunday-school, which has been steadily growing during the past year, showed on Easter Sunday a gain of 150 per cent over last year. At the request of several Japanese and as a result of Dr. Pond's visit to Southern California, a night school for the Japanese was recently begun.

Benicia.—The men of the church and congregation recently provided and served an elaborate supper. About one hundred and twenty-five sat down to the well-loaded table. In the business and social meeting which followed, the trustees reported that the whole of the parsonage debt, amounting to a little more than $600, had been pledged and would be paid during the year. The Sunday-school is growing in numbers and interest. On Easter Sunday six were received into the church on confession of their faith. Congregations are growing and the people are united and hopeful.

Pasadena, North.—Sunday, April 16th, was a day of unusual interest in the North Congregational church, Pasadena. The sacrament of the Lord's supper was observed and sixteen united with the church—seven by letter and nine by confession, seven of whom were young men. These have come in under the regular means of grace—no extra meetings having been held. A handsome communion table was used for the first time, a recent gift of Mrs. H. K. W. Bent as a memorial of her beloved husband so well known in the Congregational churches of California and who entered upon the rewards and activities of the heavenly home July 29,1902. It bore this inscription: "In memory of Henry Kirke White Bent, charter member and senior deacon of the North Congregational church. 'He yet speaketh,' 1902." The pastor, in his remarks, very tenderly referred to the noble Christian character of Mr. Bent, his deep love for the church and his eminent usefulness. His name was the first on the roll of members at the organization of the church, and he served it as a deacon and trustee from that time until the close of his life on earth. Truly "the memory of the just is blessed."

RELIGIOUS WORK IN WEST OAKLAND.

A unique and successful series of meetings has just been held by four of the Protestant churches of West Oakland. The churches co-operating were: Calvary, Baptist, Second Congregational, Chester St. Methodist and Union Presbyterian.

The revival meetings held under the leadership of Dr. John H. Elliot, with Rev. Charles E. Rykert, assisting, stirred this part of the city so thoroughly that special work has been carried on ever since. About ninety members have already united with the churches and large numbers are giving the matter serious consideration. The revival feeling is still strong among the Christians and the unsaved.

Alcatraz Hall, the largest hall in this section of the city, has been rented Thursday nights and Sunday afternoons, and was also used for the Holy Week services. The pastors have been ably assisted in this effort by Rev. Philo F. Phelps, who superintended the house to house canvassing, and made two of the evening addresses, his work being most acceptable.

The most striking and commendable feature of the week was the holding of an interdenominational communion service on Thursday night, which was attended by members of all four churches. It was felt that the power of Christ that "they be saved," was indeed being answered, as Christians of all denominations gathered together at the union meeting around the Lord's table.

A sunrise prayer meeting was held Easter morning, and on Easter Sunday afternoon five Sunday-schools gave Easter exercises in Alcatraz Hall for the benefit of all the West Oakland children.

These churches are uniting in the formation of a Bible Readers' Union, and attempting to secure a thousand members. Each member was expected to begin reading the Book of Acts on Easter Sunday, and to

continue reading consecutively one chapter each day until July 4th. Thus the course will include Acts, Romans, and First and Second Corinthians. The pastors are to make their prayer meeting talks and part of their sermons on the readings of each week. Two meetings a week are also being held in the railroad yards of the Southern Pacific Company.

The happy state of affairs in West Oakland is largely the outgrowth of the revival conducted throughout the city by Dr. Chapman and his helpers.

Notes and Personals.

Beulah chapel, near Mills College, was dedicated on Easter Sunday. The work there is undenominational. The sermon was by the Rev. Mr. Salmond of Toronto. The Scripture reading was by Professor Damon and the prayer by Professor Keep of Mills College.

Many hearts during the last few days have gone out toward the Rev. John A. Hollars, of Bethlehem church, San Francisco, in tenderness and sympathy, because of the death of his wife last Saturday. The funeral services were conducted on Monday by Dr. Adams, and were attended by many of the ministers about the bay.

The Rev. A. W. Hare expects to enter on the work at Santa Cruz the first of May. It is with reluctance that the church at Fresno gives him up. At a recent meeting some very appreciative resolutions were passed by the Fresno church, in which it was stated that God had set his seal of approval on Mr. Hare's work in that city and that his pastorate there would be remembered ever with gratitude.

Oregon Letter

BY GEORGE H. HIMES.

So far the year 1905 has been an eventful one in the history of the Congregational body of Christian worshippers in Oregon—first, in the burning of a ten-year-old mortgage by the First church of Portland; second, by the completion and dedication of a beautiful and commodious house of worship by the Forest Grove Congregational church, of which Pacific readers have already been told; and third by the completion and dedication of the First Congregational church of Salem, the second largest in the state. The last event occurred last Sunday, and it was a privilege to be present and witness the harmony existing among the various branches of Christian fellowship in Salem.

The First Congregational church, Salem, was organized July 4, 1852, with four members, Mr. and Mrs. I. N. Gilbert, Mrs. L. L. Williams and Albert Fellows, all of whom passed on to their reward many years ago. The first regular pastor was Rev. Obed Dickinson, who began his labors May 1, 1853, and continued until 1867, and was greatly beloved. The latter year he was followed by Rev. P. S. Knight, who rendered faithful service until 1883. The pastors following were Revs. Frank McConnaughy, Anselm B. Brown, James W. Harris, Charles L. Corwin and S. M. Freeland. By this time the year 1894 had arrived, and in October of that year Rev. William C. Kantner was called. He accepted, began his work and has carried it on most faithfully until the present hour, and now he is in the full tide of vigorous manhood and remarkable powers of usefulness, and enjoys the love and respect of all who know him. He has been repeatedly called to other fields of labor, but has refused every one, believing that there was a great field for work, enough to require all his strength, right here in the capital city of the state—a field second to no other in the state.

For several years past the idea of a new church edifice has been entertained, but the movement did not crystallize into definite form until about two years ago. Then active effort was begun, funds solicited, and Daniel J. Fry, R. B. Fleming, R. B. Duncan, Joel Hewitt and C. E. Fuller chosen as a building committee, with Mrs. J. J. Murphy, Mrs. D. J. Fry, Mrs. W. C. Kantner, G. G. Brown and John Morrison, assisted by John Bayne, chairman of the board of trustees, T. A. Livesley and Dr. Kantner, as finance committee. The strong right hand of this committee has been the Ladies' Aid Society. Amid a good many discouragements the work was vigorously pressed forward until success has been attained in the completion of a most beautiful and commodious house of worship, up-to-date in all the modern conveniences necessary in maintaining the highest state of religious and social life.

The services of the day were three-fold. At the first service, the prayer was offered by Rev. H. A. Ketchum, former pastor of the Presbyterian church of Salem; and the sermon was by Rev. E. L. House, D. D., of Portland First church. Following this discourse, the subject being "What Does the Church Stand For?"—text, Luke vii: 5, a statement was made showing that the cost of the new building was $15,000, of which $11,000 had been secured, leaving $4,000 to be raised. The persuasive powers of Rev. Cephas F. Clapp were brought into play in this connection, and in a little while $2,800 was pledged.

The second was a "Good Cheer Service" at 3 p. m., when the church was crowded to its fullest capacity, as at the first service, and was joined in by members of other churches, the pastors thereof bringing words of congratulation and expressions of thankfulness that this church had been so signally blessed. In this service Rev. P. S. Knight, former pastor, and now of Salem Central Congregational church, gave the first address, pastors of Methodist, Baptist and Presbyterian churches following.

The formal dedicatory service was held in the evening, Rev. E. C. Oakley, Eugene, preaching the sermon. A brief appeal for funds was again made by Supt. Clapp, and an additional sum was secured, making the total for the day a little more than $3,000. The final act of the day was the reception of twenty-eight new members, mostly on confession of faith, and one of them, Miss Althea Moores, the granddaughter of Rev. O. Dickinson, the first pastor.

There was present in the congregation Mrs. Helen Stratton, daughter of Mrs. Williams, one of the charter members, also Mr. Samuel L. Brooks, of The Dalles church, whose father and mother were very early members of this church, and himself also for many years.

The beauty of the auditorium is greatly enhanced by the presence of beautiful memorial windows in memory of Mrs. Williams by Mrs. Stratton; Mr. and Mrs. Linus Brooks, by Samuel L. Brooks, their son; Thos. McF. Patton, for many years superintendent of the Sunday-school, by his daughter, Mrs. McCully; Mrs. S. C. Hatch, for long years a most faithful worker, by the Christian Endeavor Society.

The auditorium proper will seat comfortably 350 to 400 persons; but by opening the Sunday-school room and galleries the capacity can be easily doubled.

All in all the services of the day were deeply impressive and were a fitting climax to more than half a century of consecrated effort, beginning amid the most primitive conditions imaginable, far removed from all centers of Christian life and influence, both in time as well as distance, and closing with surroundings as nearly ideal as earth affords.

President W. N. Ferrin of Pacific University, Forest Grove, has been offered $20,000 for a library building in connection with the college, providing a like amount is secured from other sources for its maintenance. The first $500 has been subscribed. The library now numbers approximately 12,000 volumes and it to be housed in its own building. Aside from the Portland library it is the best in the state.

A reception was tendered Rev. Howard Gilpatrick and wife on the 12th inst. by the members and friends of the Hillsboro church, which was largely attended. In the month Mr. and Mrs. Gilpatrick have been in Hillsboro they have greatly endeared themselves to the church and the people in general with whom they have come in contact.

At last it seems to be settled beyond all question that there will be in a few months an electric railway line between Portland and Forest Grove. The franchise for right of way throught the streets of Portland has been granted, and contracts will be closed by May 1st for constructing the entire line, including equipment, at a cost of $700,000. The road is to be in operation by November 1st.

Rev. Ralph Gillam will conduct a series of evangelistic meetings at the Forest Grove Congregational church from April 25th to May 7th.

Portland, April 16, 1905.

PUGET SOUND ACADEMY, SNOHOMISH, WASH.

Puget Sound Academy was founded by the churches and ministers of Western Washington, but, the writer believes, by inspiration of Dr. Samuel Greene, to supply a large and needy region with facilities for higher Christian education. It was incorporated September 4, 1886, when buildings capable of caring for one hundred students were erected at Coupville, Island County. But in 1898 it was decided to remove to the present location in Snohomish.

The Academy is under the endorsement of the Tacoma and Northwestern Associations of Congregational Churches, and, as its trustees are chosen from the Puget Sound country, there is ensured a breadth, and, it is to be hoped, permanency of its work, that should secure for it the largest sympathy and generous support which its aims and objects demand.

Although backed by the Congregational denomination, yet it is thoroughly unsectarian. Whilst unsectarian, it is still vitally Christian and evangelical. The Bible is a text-book in all its courses for weekly study, as it is the only true ethical standard, as well as spiritual guide. The aim of the officials is to place and keep the Academy abreast of all similar institutions in all departments. The Academy is located in the town of Snohomish, upon the banks of the River Snohomish, which is navigable thus far, and steamers run from Seattle and other ports on the Sound daily. It has about 4,000 inhabitants, and there are two railroad lines running through the city, viz., the Great Northern and the Northern Pacific. All the chief denominations have churches in the town, and the climate is most salubrious. The Academy stands upon a hill, affording a magnificent view, and is also in the best district of the city. The main building is a two-story brick edifice, 80x125, with a fine basement, admirably suited for manual training purposes. The first floor contains nine large rooms; the second floor, five and an auditorium capable of seating 500. There are two cottages on the campus, used as dormitories, and a building used as a gymnasium.

It may here be stated that Tacoma has four denominational academies; Seattle has but one; Everett and Bellingham have none. Puget Sound Academy has, therefore, by these conditions, a fine field of operation. Besides, it is the only Congregational educational institution west of the Cascades and from Seattle north to the line.

While the building is large and in many ways commodious, yet as it was originally built for a courthouse, it will be readily understood that it is not just suited to all the requirements of our work, and there-

fore needs money for its adaptation, whereby it may be reconstructed.

There is pressing necessity for a young women's dormitory. Such a building would prove an untold blessing. Last, but not least, there is imperative need for an endowment of $50,000, in order that the trustees and faculty may be free from pressing and distressing cares. Those heavy responsibilities that naturally fall upon those who are courageous enough to undertake such work are enough, without such burdens of financial order as inevitably fall upon unendowed institutions. Therefore an effort is being made to get those whom God has honored and blessed with this world's goods to come forward and help to make this institution an honor to Congregationalism and a great blessing to the young people of this new land, whose cry comes up, like the beggars of the Orient, "Oh, bless yourselves in blessing us." No man can tell whereunto this thing may grow in years to come. J. R.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

May 7.

Topic: The Making of a Christian: His Exercise. James i: 22-27. (Consecration Meeting.)

We have had this year three other topics on the making of a Christian, one each, on his birth, his speech, his food and now we come to another very important element, his exercise. The importance of physical exercise to a sound body is a commonplace today. Nearly every one practices some form. It is almost impossible to have good health without it. The importance of spiritual exercise to a sound soul is equally great. In his epistle the Apostle James makes this to consist in doing the Word or "becoming doers and not hearers only." He says that those who hear and do not deceive themselves—they become deluded. The Word here is synonymous with the gospel or as stated in this same chapter—the perfect law of liberty. Those who hear this word and end with that, not going on to practice what they hear, are deluded. Probably the Apostle had in his mind certain Jews who came with great faithfulness to the weekly gatherings at the synagogue, listening with much attention to the reading of the law and the exposition of it and then thinking the important part of their duty was done, went away and became forgetful of its precepts and commands.

He likens such as those who look at themselves complacently for a time in a mirror and then go away unmindful of their own face which they have seen. The mirror of course in the application being the word of God wherein a man may see faithfully his own need, his own shortcomings and also the perfect standard.

Now it is certainly true that we are not saved by our exercise of energy primarily or fundamentally. It is faith that saves. By grace are ye saved through faith and that not of yourselves, it is the gift of God. If there is any energy exerted in the crucial moment when we give ourselves to Christ it is that of repentance and faith. The root of the tree of the Christian character is trust in a strength not our own, in a righteousness supplied for us and freely given and accepted, as freely given to use Lowell's fine phrase, "as the lavish summer." It is trust in a God provided righteousness reckoned to our account first, and then communicated as the sap of the vine to a branch. But, a root is in order to fruit and both hearing and trusting are as empty as air unless they result in deeds, in duty, a life, something that they will result in inevitably, if faithfully improved.

Now this exercise of which James is speaking is just, improving our advantages of faith and hearing.

The athlete trusts his master, hears what he has to say and then hies away to his cinder track, his chest-weights, his dumb bells and his clubs, and he soon realizes fruit in sinewy muscles and stronger power. Nor does his exercise consist alone in positive body-building, but in negative bodily restraint. A part of the instruction is along the line of diet and restrictive discipline. He must not lose sleep, must not indulge in stimulants, must keep away from foul air, must not dissipate his powers. In other words he has to exercise his powers of self-denial.

So the Christian would he grow in grace must exercise himself in duty. Everything else if not accompanied by practice of doing good and avoiding evil is vain.

It will not do to sit down and fold your hands and say if God wants us to be good and true and strong he will grow these qualities in us. If we were machines this might be true, but we are not, we are free beings with faculties and powers that must be exerted if we attain unto our glorious ends.

We grow strong by struggle. A good life in the world, even though we are impelled and assisted by divine grace, is a pull up stream. Like the eagle we rise by beating against the adverse winds. The antagonisms we meet with, the difficulties in the way, the hills to be climbed what are all these but the weights, the pulleys and the ladders of a spiritual gymnasium, without which we would remain as we are or grow weaker still. We are bidden to endure hardness as good soldiers of Jesus Christ and we find that it is precisely such disciplines that develop our powers. The Christian is not made in a hot-house, forced by artificial pipes and radiators, but out of doors in the rough ways of life and exposed to all the winds that blow. Just as the oak stiffens in the blast so the spiritual sinews of the man after God's own heart are fibred by the cyclones of temptation and the hurricanes of assault that meet him on every hand.

We are made in the experience of trial. The best things that come to us in life often are the disciplines and chastisements that fall to our lot. Thus are we shaped and molded, polished and refined. The things that "make life's smoothness rough" by the wondrous alchemy of grace are the very things that make men's roughness smooth. The marble is made to shine by rubbing, the pearl on the walrus buff. We do not enjoy being "buffeted" for our faults, yet is it not through just such exercise as that we are made most fit for the Master's use?

Paul says somewhere else that he exercised himself to have a "conscience void of offense toward God and men, always." Where can we find a better drill for the making of a Christian? An easy conscience, one that glides easily over every troublesome issue, without bothering itself much may be cultivated without much exercise, but one that is quick and sensitive, such only comes from good training. Such a conscience a true Christian needs if he is really in the making. We see now if we never have before that the making of a Christian, even in grace, is not an easy task. If we seek first the kingdom of God and his righteousness and that is a Christian in the making, we are promised that all things shall be added to us.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

When, in 1858, Matthew Vassar was considering the founding of Vassar College, he asked the advice of William Chambers, the great philanthropist and publisher of Edinburgh, who tried to dissuade him from his purpose. He urged him rather to apply the money to the founding of a school for the deaf and dumb, or for the feeble minded, assuring him that his design for the higher education of women was absurd and chimerical to the last degree, and could but end in ignominious failure. The best and wisest of men err in judgment at times. No one advises against schools for the higher education of women today.

A dispatch from Norristown, Pennsylvania, states that it has been ascertained that the wife of Field Marshal Oyama, of the Japanese army, embraced Christianity and was baptized in 1876 in the historic Christ (Old Swedes') church, near Norristown. At that time she was Miss Bonchita, and, with another Japanese girl and the Japanese Minister and commissioner to the Centennial, she was a guest at the rectory. Dr. Perrinchief, the rector, took an ardent interest in the two girls, and they in turn became interested in his instruction and never missed a service during their extended stay at the rectory. Their baptism came as a conclusion to their sojourn. At the time Miss Bonchita was graduated from Vassar College. Miss Bonchita became affianced to the now famous Marshal Oyama soon after her return to Japan. The church in which the baptism took place was founded about 160 years ago by the early Swedish settlers of Pennsylvania.

In the wilds of South Africa the British have just completed the highest bridge in the world. It is built across the gorge a half mile below the famous Victoria Falls, and is part of the Cape-to-Cairo railroad that has already made the falls almost as accessible as Niagara itself. The bridge is a monument not only to engineering skill, but to that finer artistic sense that has been missing in all the works of utility around our great falls. Instead of being an eyesore, it has been made to add a certain picturesqueness to an already wonderful scene. Contrasted side by side are the master works of man and his Creator. In the bridge we see the triumph of man's genius. The falls show all the beauty and grandeur possible in a work of nature. Since Livingstone discovered the falls many years ago, they have been visited by many noted travelers and writers, nearly all of whom have declared them to be the grandest falls in the world, surpassing even the majestic Niagara.

The announcement has been made by the secretary of the Indiana State Board of Health that 65 per cent of the deaths among infants in the United States last year were due to impure and adulterated food. The statement, if true, means that at least 455,000 infants are annually killed in this country by bad food. In New York last year, out of 72,000 deaths at all ages, 25,000 children died who were not over five years of age. Of those, 15,000 were infants one year old or younger. Health Commissioner Darlington of New York says: "I cannot tell how many children in this city die each year by reason of improper or impure food, but I do know that many things which children eat and drink are dangerous to their health. Every day we receive complaints of children who have been poisoned by bad food. The greatest source of danger to children are preserved or dirty milk and embalmed meats. Milk is artificially colored. The cheap flavoring extracts for soda water are colored with aniline dyes, which are coal tar products. Vanilla extract is even so colored."

The rural mail delivery carriers now number 30,000, and the service will be widely extended during the next four years. Postal officials are confident, too, that the day is not far distant when the rural telephone will become an important factor in the delivery of "hurry-up" letters. Congress has thus far declined to recognize the telephone system as a part of the postal machinery, but, notwithstanding its refusal, the 'phone is being brought into use daily in many rural communities by farmers who cannot even wait for the rural carrier. Senator Fairbanks planned to have Congress authorize the use of the telephone in the delivery of special letters addressed to country districts. He proposed that a special stamp should be printed, sold for ten cents, and that when a postmaster received a letter bearing one of these stamps he should open it, reading its contents over the telephone to the farmer to whom the communication was addressed. Some of the senators objected to this plan because they feared it might commit the Government to a policy that would compel it to pay large annual rentals to telephone companies. But many men in the postal establishment say the new step is coming. Indeed, it is already here unofficially. By securing permission from the department, a rural postmaster may now arrange with his patrons out in the country to open their letters and read the contents to them over the 'phone, and farmers who have city interests that demand careful watching are making use of that permission. Possibly Congress at the next session will put the official stamp on it.

Figures show that during the past twenty-five years, while there has only been an increase of 14 per cent in the wealth of the country, the assets of the life insurance companies have increased 454 per cent, or from $452,000,000 in 1880 to $2,500,000 in 1905. It is estimated that the total income of the companies in this country last year aggregated close to $600,000,000, but the great concentration of the business is exemplified by the statement that 41 per cent of this amount was received by only three companies. There are 85 insurance companies in the United States, and on January 1, 1905, these companies had insurance in force amounting to $21,535,000,000, with total policy holders numbering 20,827,000. On the same date, four years previous, there were thirteen less companies, with insurance of $8,581,000,000, and policy holders totaling 14,235,000. These large totals seem stupendous, but great as they are they do not cover all the life insurance of the country. There are fraternal societies which insure members against death, but even with this competition the business of the life insurance companies has grown remarkably. The six biggest companies in the country are the New York Life, the Mutual, the Equitable, the Metropolitan, the Prudential, and the Northwestern. The greatness is measured by the amount of insurance in force. Of these companies the New York Life leads with a total close to the $2,000,000,000 mark, while the Mutual, Equitable and Metropolitan each have an aggregate of $1,500,000,000. The total of these six companies is over $8,200,000,000, or not far from the total of the 72 companies doing business in 1901.

Sunday-School Lesson

STUDY OF THE SCRIPTURE.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson VI

John xv: 1-12.

May 7, 1905.

The Vine and the Branches.

Here is another example of how Jesus loved His disciples to the end. He was within an hour of His betrayal, but His thoughts were upon His followers, not upon Himself. He knows how soon and cruelly His enemies will close in upon Himself, but He uses the last hours to confirm His apostles. The parable of the Vine is one means. It is the affirmation of a perpetual and close union, in spite of impending and violent separation.

There are some who believe that after the supper and before the agony in the garden, Jesus spent some hours of the night with His disciples in the temple. If so, the figure of the vine may have been suggested by the golden vine which Herod the Great had placed there above the golden gate; or some vineyard on the road may have given the hint. It is not necessary, however, to imagine any immediate suggestion, as the vine was the national emblem, woven everywhere into prophecy, song, and other literature of Israel. It was also one of the most familiar and beautiful of natural objects, the king of fruits in Palestine,—a source of wealth, joy and strength to the people. In every respect it was worthy of the dignified and emblematic use that Jesus made of it on this occasion.

Jesus opened His parable with a majestic ego, "I am the Vine, ye are the branches." It is as if He had said: "As you surround Me now and hang upon Me, so shall it be and much more so, even when I am bodily absent from you."

But His language has a much wider sweep than that which would embrace the little company of His disciples then present.

In this figure of speech, Jesus asserts in the strongest possible manner His fundamental relation to humanity. He is sole Source of spiritual life and fruitfulness. Abiding in the stock (Jesus) and pruned by the husbandman (the Father), the branches (the disciples) live and bear fruit. (Verse 1.) Apart from the stock the branches wither. (Verses 5 and 6.) The words of Jesus are the instrument by means of which the branch is pruned. His example and ideals of character and duty apprehended, admired and realized make genuine disciples, whose lives honor and commend the God they serve. (Verse 8.) He whose deliberate and perpetual choice is to maintain a vital union with Christ, and who to this end treasures His words in memory, is in the way of securing the things that are needful for his growth, comfort and usefulness. (Verse 7). The love of Christ for His disciples is analagous in greatness, fervency and constancy to the love which the Father has for the Son. A measurement great beyond all finite comprehension (Verse 10.) In conclusion Jesus defines His object in speaking these words to His disciples. It is that His joy may remain in them. As the fellowship of the Son with the Father gives Him infinite delight, so the conscious union of the disciple with the Master is a source of blissful content. Up to the measurement of the disciple's capacity it can fill him with joy. (Verse 11.)

It would be difficult to conceive of figurative language used more skillfully or powerfully. The figure is extended in every possible way. The analogy was drawn out at every practicable point. The substance of it is the assertion of the spiritual oneness of Jesus and His followers, and His relation to them as the Source of spiritual life and fruitfulnes.

The Teacher's Lantern.

At the very moment of impending separation, Jesus speaks to His disciples of a union which they might maintain with Him as intimate and persistent as that which maintains between branch and vine. It was another way of saying to them, "Let not your heart be troubled."

* * * * *

No one must be content with being merely grafted into Christ. There must be the ambition for abundant fruitfulness.

* * * * *

Jesus' word is the pruning knife: "Now ye are pruned through the Word which I have spoken unto you."

* * * * *

He who chooses to be a disciple, treasures the Master's teachings in his heart, actualizes them in life and deed, keeps himself open to the infinite life, such an one will have a wholesome and fruitful life.

* * * * *

Jesus spoke of His "joy" an hour before His agony. That joy was full and unimpaired, even by the shame and suffering of the cross.

* * * * *

Fancy has fairly spent itself in imagining how the figure of the vine suggested itself to Jesus' mind. John is so intent upon the subject-matter of Jesus' discourse that he forgets to give us the environment and scenery, —if, indeed, there was any of significance.

* * * * *

The substance of this figurative and hortatory sermon is the necessity of vital union with Jesus, and the blessed results of that union.

Mosaic from Commentaries.

I am the true Vine: Genuine, ideal, perfect Vine in contrast to Israel, the stock which God had planted to bring forth fruit to Him.—Exp. Greek Test. Christ is made through the sufferings of death a Vine putting forth its branches.—Luther.

Disciples may be fruitful or the reverse, as they are vitally connected with Christ or but mechanically attached to Him. —J. F. B. Branch that beareth He purgeth: pruneth, stripping it of what is rank: process painful, but no less needful than in natural husbandry.—Ibid. Now: Already, clean through the word: already in a purified and fruitful condition through the long action of that searching word. Abide in me: Living, active, interpenetration. So my disciples: Evidence your discipleship. Continue in My love: Not loving Me, but continue in the possession of My love for you. Keep My commandments: Obedient spirit of true discipleship, cherishing the continuance of Christ's love. I am the Vine, ye the branches: great emphasis: only seeming tautology.—Stier. Without Me: The question here is not of external doing and general influence upon men, but of the holy power to save ourselves and others through deliverance from sin and death.—Schmieder. Nothing: Leaves and sour grapes are not fruit. —Stier.

Our Boys and Girls

I TRUST YOU.

I was only twelve years old, and, I think, the youngest and most successful pick-pocket and thief-in-general in Brighton. I had been driving a brisk trade for four years, and I had never been "nabbed," nor even, I believe, suspected. I had a round, rosy, innocent-looking face, and very good manners when I chose to assume them.

One wet dreary day in October I found, like Othello, my occupation was gone. It was late in the afternoon, the shopkeepers had put up their shutters, and the very few people in the streets kept my hands out of their pockets by keeping their own in.

I was lounging against the railings in Albert street, feeling rather down in the mouth, when a door on the other side was opened, and a clear, ringing whistle attracted my notice. A young man stood on the steps, holding some letters in his hand. I dashed across, and touched my cap.

"Can you post these for me?" he inquired. "I am sorry to send you in the rain, but there is no one here to take them, and I dare not go out myself, as I am not well." I noticed then that he looked very ill. He was tall and slender, not more than twenty-four years of age, but his face was white and thin, with a bright crimson spot in either cheek, and his large clear grey eyes shone like stars; the blue veins stood out like cords on his temples, and the long thin hands were almost transparent. He had a thick plaid wrapped around him, but he shivered in the damp air.

"I'll post them, sir," I said quickly.

"Thank you. Here's a shilling for you. And will you also run round to Mr. Gordon's — the vicar of St. John's Church. You know—with this little packet?"

"Certainly, sir." But all my professional cunning could not keep the delighted grin from my face. That packet contained money; Mr. Gordon might bless his stars if he ever saw it again.

I think the beautiful eyes read my

thoughts. The invalid's thin white hands rested lightly on my shoulder, and he looked me straight in the face.

"I trust you, my boy," he said, gently.

"You may, sir," I answered promptly, as I touched my cap again.

He put his hand to his side with a look of pain as he turned away.

I hurried off on my errands.

"I'll be hanged if I can grab the tin now!" I said to myself as I dropped the letters in the post-box, with that gentle "I trust you" ringing in my ears.

"No cove ever said that to me before, and I'm blest if they had reason to; but here goes to old Gordon's."

I got a job that kept me all the next day. When it was finished I ran round to Albert street. I wanted to tell the man who had trusted me, that for the first time in my life I had been worthy of trust.

With a far greater pain than I felt when my father was taken to prison for breaking a policeman's head, I saw that all the blinds were down. With the boldness of a street Arab I ran up the steps and rang the bell. A sour-looking woman opened the door.

"What do you want?' she demanded.

"Please can I see the gentleman that lives here?"

"No, you can't; he's dead!"

"Dead!" I cried, bursting into tears, regardles of the passers-by.

'Come inside, boy, and tell me what is the matter,' said the woman.

I sobbed out my story, and begged her to let me just look at my friend.

"What is the matter?" inquired a gentle voice. And I turned to see a young lady, with fair hair, and gray eyes dimmed with weeping.

"This boy wants to see your brother, Miss Graham," said the landlady, briefly. "He says he spoke kindly to him yesterday.

"At what time?" she asked eagerly.

"Late in the afternoon, please, miss," I sobbed.

She glanced at the woman.

"Perhaps he was the last one darling Claude spoke to," she said, trying to steady her voice.

"Very likely, miss, for when I went into his room at half-past five he was quite unconscious, and never recovered, as you know."

'Come here, and tell me what he said to you," said Miss Graham gently.

I repeated all I had told the landlady.

"So like him!" she murmured, with tears in her eyes. "And you would like to see him? Come with me, then."

She led the way upstairs to a quiet room, where lay the lifeless form of the only man who had ever spoken kindly to me.

He lay as if asleep, the fair head turned a little to one side, the white hands folded in a natural position on the lifeless breast, and on the calm features rested the peacefulness of that repose which "God gives to His beloved."

My tears fell fast as I gazed at the sweet face. "I wanted to tell him that I kept my word," I sobbed, "but now he will never know."

The bereaved sister laid her hand on my arm. "Ask God to prepare you to go where he is going, and then you can tell him!"

"I will," I answered, checking my tears. "Please, miss may I just kiss him?"

She nodded, and I kissed the cold, rigid lips which only a few hours before had uttered that gentle "I trust you, my boy."

"I'll starve afore I'll steal again," I said, as I followed Miss Graham from the room.

And I kept my word. I am now, by God's goodness, a prosperous and happy man, but I eagerly anticipate the day when I shall meet my first friend in the better land, and be able to tell him how much his trust in me has acomplished.—E. R. Marsh, in Presbyterian Witness.

ACHIEVING A SUNNY TEMPER.

It has been said with truth that few defects are so fruitful of failure as is a bad temper. It often has an appearance of success. The ill-tempered man finds that people give way to him in many things, through an indisposition to come into collision with him. But such success lies only on the surface. It stands for no conquest of human hearts. It is attended by a growth of steady resistance, which in the long run becomes thwarting and brings defeat. It involves missing those right relations with other human beings which are so much of life. It involves missing that right relation with God himself which is possible only to those who realize what a sunshine his presence brings to the heart.

A sunny temper is a heart-opener. It brings shy people out of their reserves, and makes them expand in its presence as the flower opens to the sun. It takes the suspicious off their guard, and makes them respond with trust and warmth. It finds the best in men, and strengthens the influence of that best. It enlarges the bounds of the kingdom of love, which is the kingdom of God.

It is very notable how this quality has come to the front in the most useful of God's servants. It was by raising John out of his natural sourness and bitterness into this sunshiny atmosphere that our Savior made him forever the influence for goodness and love that we think of him as being. Paul was naturally irritable and sharp of speech, but under the same masterly training he was made capable of rejoicing, as he tells the Philippians, that Christ was preached, even though men did it of envy and strife, and to add to his bonds. Francis of Assisi charmed a rude age into affection for himself and for his Master by the brightness and warmth of a character singularly kind and gentle. Luther struggled all through his youth with a tendency to melancholy, and through his victory over this became a man of the kindliest personal influence to all who came within his reach. Latimer held the hearts of the English people by his heart of kindliness and words of cheer. Wesley and Whitefield, each in his way, supplemented purely spiritual influence by that of a genial nature and much patience.

Charles Simeon influenced the Church of England so widely in the first quarter of the last century largely through the kindliness which Christian discipline had superinduced upon his natural sharpness and irritability.

And it is equally notable that in nearly all, if not in all, these cases, the sunniness of temper was an achievement, a conquest, and not a natural endowment. It came by grace and not by nature. There may be those who are never tempted to anything else than sweetness of temper, but they are the exceptions. Most people have natural predispositions to either gloom or irritability, often associated with bodily indisposition. But the bright and warm sunshine of the heart is within their reach in spite of that. They can attain to it in even an eminent degree, as did the Apostle of Love, in spite of a natural lack of it, and of what most fits in with it. It is not for any of us to acquiesce in any natural lack of the grace of good temper. It is accessible to all.

George Herbert is a striking instance of this. The Herbert temper we see at full length in the autobiography of his brother, Lord Herbert of Cherbury. It is a tale of disputes, disagreements and duels. Its hero remarks that his brother George had naturally a very bad temper, as though in contrast to his own. Yet the saintly poet brought his temper under such control that those who knew him best in his latter years hardly suspected him of irrita-

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foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

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bility. He was the most loving of friends and the kindest of pastors. And this not, as some seem to suppose, because in the course of a long life he had outgrown his earlier defects. He died in early manhood, leaving behind him such repute of saintliness as makes many think of him as a venerable and ripened Christian. In "The Temple," he makes many references to his natural impatience, as well as to that ambition of worldly success which he laid down at his Master's feet in entering the ministry. That great-small book is the record of a hard-won victory over natural dispositions which were unlike Christ. It is that which makes us feel its great reality and sincerity.

The conquest over bad temper and every other wrong mood of the mind must come through communion with that which George Macdonald calls "the moodless mind,"—the mind of God. The mind of the Father is one of unchanging and inexhaustible kindness and goodness. It knows no variableness, no turning from one disposition to another. Its every thought is of good-will and blessing towards every creature. Our minds at their best too often resemble an April day, with its constant shift of shadow and sunshine sweeping across earth and sky. The divine mind is like the sunny warmth of a ripening June, with not a darkening cloud or mist from above or below. It is the mind of sunshine, of light, in which there is no darkness at all.

Our fellowship with those who have entered into sympathy with that mind of God we find elevating and quieting, but at best that is the moonlight of the spiritual life. Our right is to come to that experience for ourselves, to learn the secret of the saints, the calm and peace of those who have attained the heavenly vision of what is deeper and higher than change can reach, the steadfast peace that passeth understanding. And to this we have come through communion with the moodless mind of sunshine. — Sunday School Times.

STATE SUNDAY-SCHOOL CONVENTION.

A Successful Meeting at Stockton.

The California State Sunday-school Convention began its sessions the evening of April 13th, in Central church. Stockton. After a half-hour spent in praise service the regular program began with a choral song of welcome by a chorus of fifty voices, under the direction of Carl Sawvell. Mayor C. E. Williams welcomed the delegates on behalf of the citizens of Stockton. He was followed by Calvin B. Brown, secretary of the Chamber of Commerce, who spoke a few fitting words. Rev. John Stevens extended a greeting on behalf of the Sunday-schools and churches. H. H. Bell, president of the State organization of Sunday-schools, thanked the people on behalf of the delegates and spoke of the momentous mission for which they had assembled. Dr. Marion Lawrance delivered the main address of the evening on the organization and power of Sunday-school work in many nations. The speaker described some wonderful international conventions in London, Jerusalem and Rome.

During Thursday's session practical methods of Sunday-school work were presented by many capable speakers, among whom were Dean Hiram Van Kirk of the Berkeley Bible Seminary, Rev. Samuel Patterson of Petaluma, Marion Lawrance, Mrs. M. G. Kennedy, Howard Bement of Palo Alto, and James H. Scarr of Sacramento.

At 5:45 p. m. the delegates were entertained at luncheon by the local committees. I. N. Halliday of Oakland acted as toastmaster and performed this service in an entertaining and skillful manner. Dr. Clampett was the first speaker introduced at the evening session. He spoke on "The Sunday-school as a Unique Opportunity for Character Building." Dr. Lawrance talked in a magnetic way on "The Sunday-school as a Business Investment." In a few moments of time he succeeded in raising $1,000 for the promotion of the work in Calfornia.

The Friday sessions began at nine a. m., with the third of a Bible series by Dean Van Kirk. The reports of the State officers followed, showing that the affairs of the Association are in a flourishing condition. The general theme for the afternoon session was "The Management of the Sunday-school. I. N. Halliday presided.

During the afternoon a concourse of many carriages, carryalls and automobiles gathered at the church for the purpose of giving the delegates a ride about the city. At 5:45 p. m. the superintendents gathered for an informal luncheon, served by the Ladies' Aid of Central church. J. D. Radford of San Jose presided as toast-master.

The closing session was distinguished by a spirit of enthusiasm that vented itself in rousing song. President Eli McClish delivered the principal address of the evening on "That Boy and His Sister," which was greatly appreciated. Mrs. M. G. Kennedy of Philadelphia spoke on "Mistakes and Their Remedies." At the conclusion of the address Dr. Bell spoke of the great fellowship of the convention and its far-reaching consequences. The delegates all joined hands and sang, "Blest Be the Tie That Binds," and repeated a line of "God Be with You Till We Meet Again." Dr. McClish pronounced the benediction.

All the delegates unite in pronouncing this the best organized and conducted gathering of the Association so far held. They are lavish in their praise of Stockton's hospitality.

New Officers Named.

The following were the new officers named by the nominating committee: President, Rev. C. M. Hill, Berkeley; 1st vice-president, L. H. Cary, San Francisco; 2d vice-president, F. J. Fitch, Loomis; 3d vice-president, Rev. J. E. Squires, Stockton; treasurer, W. J. French, San Francisco; recording secretary, F. H. Taylor, Oakland; Home Class Department, superintendent, Rev. S .C. Patterson, Petaluma; Temperance Department, superintendent, . Rev. George McCormick, Salinas; chairman executive committee, Rev. H. H. Bell, San Francisco; superintendent Primary and Junior Departments, Miss Sadie Eastwood, San Francisco.

PRAYER BRIEFS.

It is said of Billy Bray, the saintly Cornish miner, who, being asked, while he was dining at a friend's table, "How long should I pray at a time to keep my soul healthy?" made this suggestive reply:

"Do'e see that there piece of brass?" while pointing to a polished ornament on the chimney piece. "If ye give that five minutes' rub every now and then, you'll keep 'im bright, but if you let 'im go a long time without it you will have a long rub to get 'im bright again."

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The smallest grain of sand will keep the smooth plates of glass from adhering. So the smallest thing between our souls and God, God's will, God's blessing.

Some people need to be reminded of a time-worn and world-wide caution: "I have troubles enough of my own: don't mention yours."